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FREE HINDUSTHAN

Political Reform Must Precede Social Reform. Poverty in India Is the Cause of Physical, Intellectual and Moral Deterioration of the People. Alien Rule Is the Cause of It; Thus the Alien Rule Must Go. Self Government Alone Makes a Nation Fit for Self Government.

India for Indians

FREE HINDUSTHAN.

An article bearing the title, "Hindu Unfitness for Self-Rule" has appeared in the issue of the Literary Digest of the 15th February, 1908. The article is quite fallacious and unsound according to its own reasonng.

Firstly, the writer has pointed out, after the views of one Mr. Jwala Das, that the very dissensions and schisms that marked the recent Indian National Congress at Surat are proofs positive that the natives of India lack the fundamental principle of political science. We beg to say that Mr. Jwala Das has a lack of practical knowledge of the fundamental principles of political science, because the history of all nations of the world, from ancient Greece and Rome to modern free Italy and present struggling Russia, China, Persia and Portugal proves that the struggle for rights is the first step of political life. It is a well known scientific fact that the very existence of the spirit of resistance to wrong or high-handedness proves the consciousness, strength and life of a being, and the same is true of a nation.

We, the Nationalists of India, hold the opinion that the very fact of the dissensions and schisms that marked our Indian National Congress (which

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we expect to see as the National Congress of the United States of India) of 1907 proves that the Nationalist party, opposing the inhuman government of India, which is robbing innocent millions of their daily bread under the garb of civilization, and is morally responsible for creating famines by exploiting every bit of grain, even at the time when thousands are dying for want of food, has gained enough strength to oppose successfully the party of the so-called moderates who are really cowards supporting the present government in India and thus working as traitors to our national aspirations. This proves that the natives of India, headed by the Nationalist party are quite capable of self-rule.

Secondly the writer has tried to charge us with unfitness for self-rule on the ground that we have no respect for the opinion of the majority. Here we, the Nationalists of India, shall ask the writer to study the history of the revolutions of the world, and if the writer is an American, especially the history of the American Revolution. During the period of transformation from one stage to another, on all occasions of change and reform (social, religious and political) very few people have the moral courage to preach sublime and noble truth against the views of the engrossed public.

When Patrick Henry uttered the memorable words, "The war has begun, give me liberty or give me Death," how many people were in majority of the sacred opinion? Even when the revolutionary war was on foot nearly two-thirds of the population of the State of New York and of a few other states, were in favor of the British supremacy. Yet the revolutionary party (the minority) tried to do what they thought right and proved successful. During that trying period many people passed their opinion that "colonies are not fit for self-rule," but what is the result?

At first how many people were in favor of abolition of slavery when the great American, Abraham Lincoln, declared that the black men must be free? Very few.

It is the minority that gives out the doctrine and comes out a victorious majority in time; and this fact is very well established by the history of the Reformation, the French Revolution and similar occasions. Men like Luther, Mazzini, Patrick Henry, Thomas Paine and other workers for the cause of humanity, were invariably in a minority at the beginning and came out victorious in the end. So the argument of Mr. Jwala Das and the writer of the Digest does not prove at all that India is unfit for self-rule.

Thirdly, the writer has made a very strong comment on the caste

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system of India and thus tried to prove our unfitness for self-rule. In reply we beg to say that this argument is contrary to the truth established by the social history of the world. Political freedom broadens the society and thus makes the path of social reform easily accessible. The histories of Italy and France are vivid examples of the fact. Social corruptions and priestly domination over the people have been immensely decreased as soon as these nations have got better political rights. The nationalists in India are not at all in favor of the Caste system and they denounce it; but they point out that the political reforms must precede the social reforms. The Caste system will pass away with enlightenment and enjoyment of better political rights. To-day there is as great a caste system in America as in India; millionaires having 500 millions will not eat on the same table with one having two millions only, far from eating with a common laborer. In England the people of noble birth will not speak with the people of low birth as they call them, far from having any matrimonial relation with them. There is no country in this world where there is no class distinction, so if all the countries, especially Austria-Hungary, Switzerland, Italy, having so many races of people and numerous religious sects, can be self-governing, it is in no way impossible for the natives of India to be the same thing with success.

Fourthly, the writer has charged the people of India with moral and social degradation such as unfits them for political freedom. We hold the view, as the writer has fortunately quoted in his text, that "the centuries of alien domination has made him (a native of India) what he is;" over and above this we beg to put a special stress upon the fact that the existing condition of India under the plundering system of the British rule is the principal reason for the moral degradation of the country.

The moral condition of the Italian people was worse under Austrian rule than it is to-day, and it will be the same thing in the case of the Indian people. The writer has mentioned that patriotism is a vague term, etc., but he should know the great social law that poverty leads to corruption and moral degradation. We charge the British governemt as being the cause of famine in India and of the abject poverty of the people, and thus the principal cause of our physical, intellectual and moral bankruptcy. To confirm our statement we beg to refer to the statements made by Sir William Digby, M. P., in his work, "Prosperous British Inida," and by Mr. R. C. Dutt, I. C. S. and C. I. E. and formerly professor of Indian history of Oxford University, in his work "Famine in India," of Dadabhai Naoroji,

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M. P., in his work, "Un-British Rule in British India," and of H. M. Hyndman, the socialist leader in his work, "The Ruin of India Under the British Rule."

If the statistical records of criminals has anything to do with the moral and social condition of a country, it could be shown that India even under the present tyrannical and degrading form of government, is far superior to many, may be all, of the western countries in this respect.

If the intellectual capacity of a nation has anything to do with gaining rights of self government, we should say that we are fit for self governemnt. The very few students of our country, because of the pecuniary condition of the people generally, does not allow to send students to England or any other foreign countries, who get an opportunity to appear in I. C. S. or Wranglership examinations invariably show themselves superior in capacity to the majority of the English students.

Indeed, we have our mass population largely illiterate because of the rotten system of the present educational policy of the British government in India which wants to govern the people easily by keeping them under the darkness of ignorance. But we are sure of the fact that as soon as India will get self rule she will improve the intellectual condition of the mass of the people by a compulsory, free and universal educational system.

If there is any value to the opinion of a man like Mr. William Jennings Bryan, we should say we are fit for self government as Mr. Bryan after his visit to India, year before last, described in his magazine that the natives of nIdia are fit for self-government.

Lastly, we beg to add that self-government alone makes a nation fit for self-government. Our advocacy for the self-government of India is the cause of uplifting the economic, intellectual, moral and politcal condition of three hundred millions of down-trodden people of India, where during the last twenty-five years and under the glorious period of British rule nineteen millions of people died for the want of food when the British merchants exported daily hundreds of tons of grain from India in days of mechanically creatd famines.

Our cause is the cause of humanty. We implore the aid and sympathy of men and women of heart in all lands, and appeal to their conscience.

Brother Indians, realize your position and stand firm by the side of the Nationalists of India and work out the salvation of India even at the cost of life. Remember that resistance to tyranny is obedience to God.

BANDE MATARAM.

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The Free Hindusthan

An Organ of Freedom, and of Political, Social and Religious Reform.

RESISTANCE TO TYRANNY IS SERVICE TO HUMANITY AND A NECESSITY OF CIVILIZATION.

"EVERY MAN IS FREE TO DO THAT WHICH HE WILLS, PROVIDED HE INFRINGES NOT THE EQUAL FREEDOM OF ANY OTHER MAN." - Herbert Spencer, "Principles of Ethics" Section 279.

"RESISTANCE TO AGGRESSION IS NOT SIMPLY JUSTIFIABLE BUT IMPERATIVE, NON-RESISTANCE HURTS BOTH ALTRUISM AND EGOISM." - The study of Sociology, Chap. 8.

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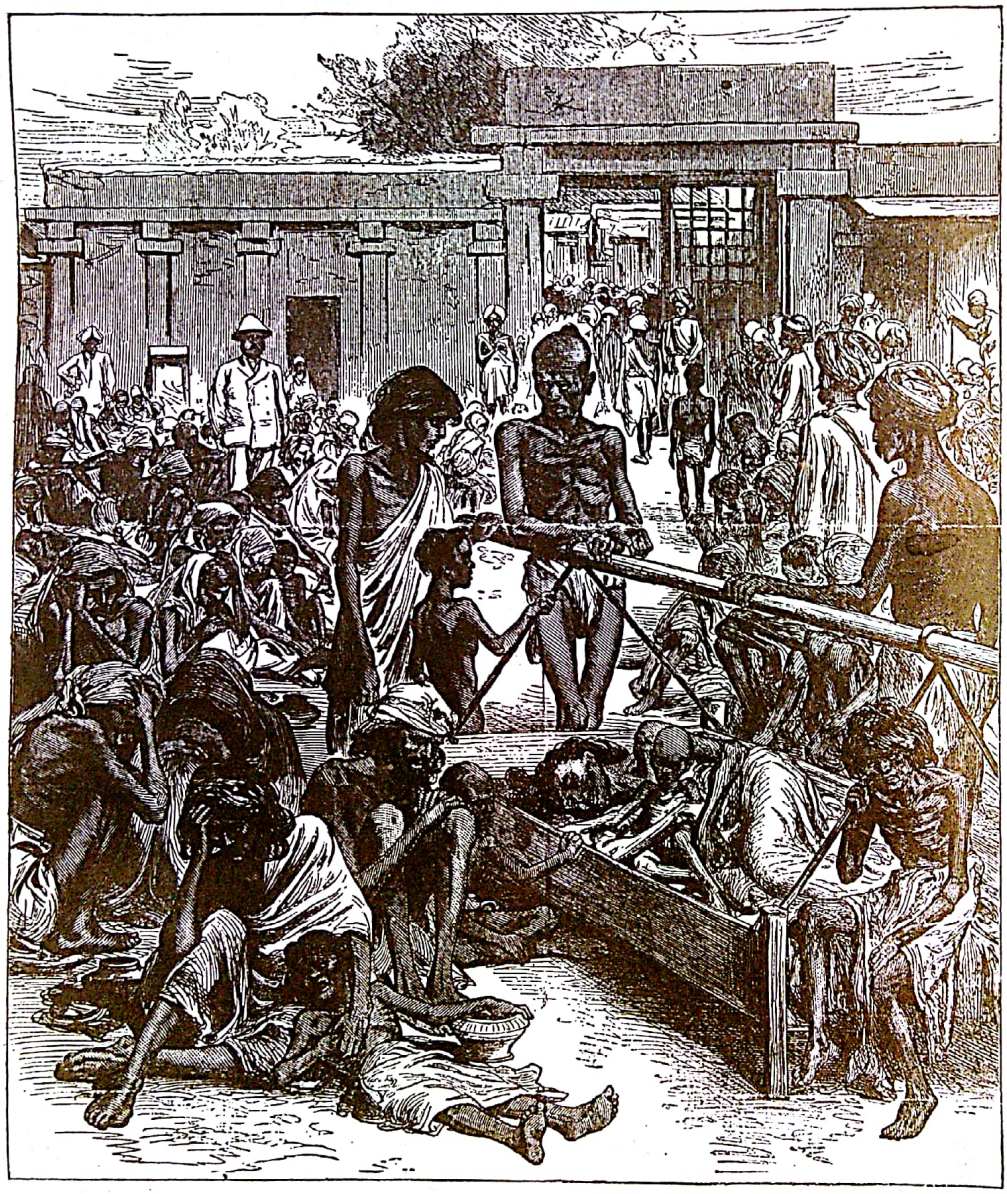
THE MOCKERY OF THE FAMINE RELIEF FUND.



THE FAMINE IN INDIA: NATIVES WAITING FOR RELIEF

The Mockery of the Famine Relief Fund.

"The so-called famine relief fund is nothing more or less than a mere subterfuge of taxing the starving to save the dying. This fund does not rain from heaven, nor does the British exchequer give it. If the British Government spends, say £5,000,000 on the present famine, they will simply take it out of the poverty-stricken surviving taxpayers, who would in turn become victims of the next drought.

"The British people stand charged with the blood of the perishing millions and the starvation of scores of millions. . . . Under the British-Indian despot the man is at peace, there is no violence; his substance is drained away, unseen, peaceably and subtly; he starves in peace with law and order! I wonder how the British people would like the fate." Page 386. "Poverty and Un-British Rule in India." The condition of the Indian people today is worse than that of the Southern slaves; because slaves used to get food to eat when they served their masters, but the Indian people work hard, produce and die without food, which the British enjoy.

No famine relief fund will ever be able to stop the mechanical human slaughter in India, caused by the legal plunder of a despotic government. Economic independence is the only remedy and to reach this stage we must have Political Independence.

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The Free Hindusthan

'BANDE MATARAM," Editor,

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The End of Madar Lal Dhinagri.

At the last hearing of the charge at Westminster Police Court, London, against Madar Lal Dhinagri for the killing of Sir William Curzon Hutt Wyllie, political aide-de-camp to Lord Morley, and Dr. Lalcaca at the Imperial Institute, in London, on July 1 last, he made a long statement denying the right of any English court to arrest him or detain him in prison, and maintaining that he was acting just as patriotically in killing an Englishman as an Englishman would be if he killed a German invader of Great Britain.

The following, taken from the London "Daily News," is the full text of the prisoner's remarkable statement:

"I do not want to say anything in defence of myself, but simply to prove the justice of my deeds. For myself, I do not think that any English law court has any authority to arrest me and to detain me in prison, or pass sentence of death. That is why I have no counsel to defend me.

"And I maintain that if it is patriotic in the English fighting against the Germans if they were to occupy this country, it is more justifiable and patriotic in my case fighting against the English. I hold the English people responsible for the murder of eighty millions of my countrymen within the last fifty years, and they are also responsible for taking away £100,000,000 a year from India to this country. I also hold them responsible for the hanging and deportation of my patriotic countrymen who did just the same as Englishmen here are inviting their countrymen to do.

"And an Englishman who goes out to India and sees he gets £100 a month—that simply means that he passes sentence of death upon one thousand of my poor countrymen, because these one thousand people could very easily live on this £100, which the Englishman spends mostly in his frivolities and pleasures.

"As the Germans have got no right to occupy this country, so the English people have no right to occupy India, and it is perfectly justifiable on our part to kill the Englishmen who are polluting our sacred land.

"I am surprised at the terrible hyprocrisy, farce, and mockery of the English when they pose as the champions of oppressed humanity among the people of the Congo and the people of Russia when there is such terrible oppression and horrible atrocity committed in India—for example, the killing of two million people a year and violating their women.

"In case this country were occupied by Germans, and an Englishman, not bearing to see Germans walk with the insolence of conquerors the streets of London, goes and kills one or two Germans, then if that Englishman is to be known as a patriot by the people of this country, certainly I am a patriot for working for the emancipation of my Motherland.

"Whatever else I have to say is given in my statement which is in court."

No Wish for Mercy.

The Clerk of the Court inquired whether that was all he had to say, and after the prisoner had glanced at the blue official paper which he held in his hand, he added:

"I made the statement not because I wish to plead for mercy or anything of that kind. I wish that the English people would sentence me to death, for in that case the vengeance of my countrymen will be all the more keen.

"I put in the statement to show the justice of my cause to the outside world, especially to our sympathizers in America and Germany."

Madar Lal Dhinagri has now passed out of this life. The English gallows has added another victim to the long roll of men who have resisted England's brutal tyranny and given their lives on the battlefield, in the prison-ship and into the hands of the English hangman. But his memory will never die; it will live forever in the hearts of his countrymen. His soul is marching on.

Bande Mataram!

Hindusthan National Agency.

We have decided to form a corporation in the United States to undertake the work of national education, development of Indian agriculture, arts and industries, and other works of national importance. The capital will for the present be $5,000.00 and each share shall be $5.00. We ask our friends to co-operate with us. We shall very gladly consider any suggestion put before us to develop the idea into action.

The Need of a "Free Hindusthan" Press.

During the short existence of the "Free Hindustan" we have at least spent over $300.00 for our publication work. From the estimates we have got, we see that we can start a fairly good press with $1,000.00. It is evident that if we had had $1,000.00 before, then the $300.00 we spent for printing would have been saved as capital. Not having sufficient funds we are really losing in our work. Another thing to be considered is that if we have a press we can make it a source of income. Our young men can learn the trade of printers and have the benefit of making their living. Nothing great could be done while in the state of dependency and economic dependency is the worst of all. We appeal to our friends to aid our movement of making our work economically independent.

The Printer of the Indian Sociologist Imprisoned.

A. F. Horsley, printer of "The Indian Sociologist," who was arrested recently on the charge of publishing a seditious newspaper, the avowed object of which was to "support the Indian nationalist movement for the liberation of India from oppressive alien rule by the use of physical force," pleaded guilty and was sentenced to four months' imprisonment.

"The Indian Sociologist" is owned and edited by Shyamaji Krishnavarma, who is now living in Paris.

It is desirable to have our own press in a safer quarter than London for our propaganda work.

Is Over-Population the Cause of Famine in India?

The theory of over-population in India is a myth, and to prove it we reproduce a table from the statistics of the United States Government showing the area and population of the principal countries of the world.

Country.	Area	Population.	Population per sq.mile.	Year.
Austro-Hungary	241,333	47,355,000	196.22	(1905)
Austria	115,903	27,241,000	235.03	(1905)
Belgium	11,373	7,161,000	627.95	(1906)
Denmark	15,360	2,574,000	167.58	(1905)
France	207,054	39,300,000	189.51	(1906)
German Empire	208,830	60,478,000	389.60	(1905)
Italy	110,646	33,604,000	302.71	(1905)
Japan	147,655	47,975,000	324.91	(1906)
Formosa	13,458	3,059,000	227.30	(1905)
Netherlands ..	12,563	5,592,000	445.12	(1905)
Switzerland ...	15,976	3,459,000	216.51	(1906)
United Kingdom	121,371	43,221,000	356.11	(1906)
India 1,766,642		294,361,000	166.62	(1906)

Indeed the absence of industrial life is one of the direct causes of the poverty of the people of India. The industrial history of India proves that before the English occupation of India her industries were flourishing and her goods, especially cotton and silk goods used to flood the European market. But what caused the destruction of these industries? Our answer is that the British government has wilfully destroyed our industries and there are a thousand proofs of it.

Fruit of Foreign Rule in India.

The official report of the administration of prisons in Bengal shows an increase in the number of prisoners from 78,891 in 1907 to 101,000 in 1908. The daily average of prisoners rose from 15,275 in 1907 to 16,853 in 1908. The death rate in 1907 was 17.5 per 1,000, but rose to 30.9 per 1,000 in 1908. Tuberculosis was the prevailing disease.—American Consular Reports.

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TO ENGLAND.

A Bit of Plain Speaking for Our Mutual Benefit.

We have no particular love for you in India, for that is an affair of the heart, and you were never dealers in that commodity. But that does not mean we hate you. We have no quarrel with you so long as you leave us alone and let us fulfil our destiny. You cannot govern us for you are an alien people. You have no right to impose your domination upon us if we no longer like it. We only should govern ourselves and none else—none else. You have been lording it over us for more than a century, trying to civilize us, as you say, and by long contact we have been able to study you a little. To us it seems you too require quite a bit of civilizing, as we no doubt do. Our experience has been increasingly unpleasant and almost unbearable. Enough of your civilization, brother, we have had more than enough of it! It is time that you should begin to civilize yourself, or you will bring down to the dust the good traditions of your great country! Pardon us if we indulge in a little prophecy. India will be the grave of your tradition and greatness if you stand in our way.

You assume that your intentions are high and that you have been disinterested in the noble mission of civilizing us. Not only that, some, even, of your politicians affirm that you have been doing that with immense sacrifice and loss. If you believe that, it is high time that you should be disillusioned. Psychologically, and from the national point of view, it is one of the greatest dangers that confront you, greater even than the bugbear of a German invasion. Theoretically your mission might have been noble from your point of view, but practically it has not been so to us. In the self-sufficient arrogance of some of your politicians they started with this make-believe to exploit our country, and now they have left you with it as a conviction. The plain truth is, that as a nation we are being done to death, numerically, physically, intellectually, morally and culturally. It is merely to save ourselves from this total annihilation, to preserve our tradition and our culture and, after realizing that according to our ideals and in the light of the assimilable ideas of the west, to offer to it that which it needs most and which it can get nowhere else, that we are striving, that we have begun our struggle. It is no mere impatience of domination or ideas of political freedom, no mere aspiration to be great ourselves, but it is a mission, it is an ideal to be fulfilled. It is a sacred trust given to us by our forefathers for humanity. It is a religion with us, with all the strength behind it that a religious conviction means in India. It is our firm conviction that no other than God himself is guiding the destinies of our people and leading us onward. No mere human strength, however mighty with material engines of destruction, can stand against this spiritual tide. Beware this! If you stand in our way, you will be swept away like a straw.

From a national point of view the danger is coming to you from another unsuspected direction. Year after year you are allowing from among your youth hundreds and thousands of the flowers of your race to be poisoned with the taste of unlimited and unrestrained power over countless numbers of helpless people. These degraded types of your sons when they return to your shores carry with them the disease of despotism which is spreading the contagion in your very heart, thus increasing the number of those sickening Imperalists, a menace not only to your future but to the peace and civilization of mankind. In vain do you read the history of the world, if you cannot draw lessons from it. It was the Roman Governors and Consuls that brought Rome to the dust. So it seems to be your fate. Take heed while still there is time! Or is the old Greek proverb coming to be true, "Those whom the Gods wish to destroy they first deprive of their reason!"

You say how ungrateful we are after all the blessings that your government has showered upon us. Unfortunately at present, suffering as we are from various diseases, we cannot make a true estimate of the blessings of your rule. It is only when we are a free and independent nation controlling our own destinies that we can truly gauge the extent of those blessings by observing how far you have aided us in the realization and strengthening of our national ideal and consciousness. At present we feel that you are robber and that we are your victims. But then, if you really prove to be a benefactor the gratitude undefiled of a whole nation will express itself in binding us to you in indissoluble bonds of friendship and co-operation in all great undertaking for the uplift of humanity. Compared with that the occasional insincere utterances of some of our countrymen of the blessings of your rule not only meaningless but seem to be nothing less than sycophancy.

We are not a people of revengeful spirit. If we had been so we would long have driven you out of India. We are a long suffering and peaceful people, rather too submissive. Even for us there is a limit to our suffering! We want to part with you in peace, for fighting, conquering and imposing our civilization have never been our ideal. A friendly independent India will be a greater asset to you than a sullen, boiling dependent India. She will one day burst and overwhelm you. At present our ideal is to work among ourselves, silently devote all our energies to organize and strengthen our indigenous life, educate our people in the ideas of liberty, to arouse the Divinity within them, and then when we are sufficiently organized ask you to depart. We want to do all this in peace. But if you bring your methods of despotism to oppose this, woe unto you! It will only rouse the worst passions of the more vehement and impulsive among us and perhaps terrorism will be the result, which we do not want to indulge in, and which is antagonistic to our ideal. If you still persist in repression, remember that you will be arming against you the fury of 300 millions of people in despair fighting for their very existence! We hope we way not have to take recourse to fury or passion. If you leave us alone, we will work in peace. The fact is, you have to go out of India as the arbiter of her destinies. She wants you to part with her in peace, not when you desire but when she desires it. She will receive you as other foreign powers only as a friendly nation and honor you as you deserve. Do not think that India is weak and divided. Apparently she is so but potentially she is not. We know India better than you do, because however we may differ in various parts, we have a common tradition, a common culture, a common civilization and above all a common aspiration. We are a nation of idealists. Great ideals appeal to us as nothing else do, and they spread with a rapidity of which you can have no idea. India is surcharged with a spiritual atmosphere and through this are the ideas propagated. Before the realization in our soul of this Great Mother-India, as such we want to realize her—our individual lives are insignificant. You will find thousands and millions ready to change their lives like an old dress to achieve this ideal; for it is in the soul that we really live, and the soul is immortal!

Therefore, brother, take heed in time, lest you may not repent and say we came upon you unawares!

Young India Should Follow Young China.

There is a Chinese proverb, "Before you move to do anything consider it thoroughly, but when you move to do anything never stop until you finish it." The giant nation of China, the nation which has assimilated the teachings of Buddha and Confucius, and thus acquired the sterling qualities of morality and respect for justice, has moved. China's policy was always, "Live and let others live." They believe in right so firmly that they scorn to think it requires to be supported or enforced by might." Injustice done to China by the commercial policy of Great Britain is known to all who give any thought for morality and humanity. England drugged China with opium and attempted to devitalize the nation. With simple pretexts she fought against China and snatched away as much territory as she could. It was the idea of different nations to divide China into pieces before she woke up, but China is already wide-awake. The students of world-politics know very well that no country on earth has made more progress in the line of reform than China during the last five years. China is fighting the opium question successfully; China has started universities; China has started rural schools. Young China is preaching to the masses to awaken them to the sense of nationality; China has already established military and naval colleges. She has taken steps to control railways within her territory. She is opening up and developing her natural resources. She is contemplating and maturing plans for establishing a great navy. To-day the Chinese army, drilled in German fashion, is patrolling her frontiers and thus keeping a keen watch

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against the aggressions of greedy nations.

Above all, and the most important of the things China has undertaken, is the great movement of educating the masses of her people and making real democratic leaders for her future greatness.

The Chinese Board of Education has recently issued ten regulations governing educational matters throughout the Empire. The following are among those issued: "Every capital city must have at least one hundred primary schools and a minimum of five thousand students. All prefectures and districts must have at least forty schools and a minimum of two thousand students. Every child at the age of seven years shall be compelled to attend school. Any official succeeding in persuading the gentry to found schools shall be rewarded. The parents of any child of seven years of age or over shall be held responsible for the attendance at school of such child and will be punished in the event of its failure to attend. All prefects and magistrates who fail to obtain the stipulated number of schools and students in their respective districts shall be punished."

The Chinese government has been for the last few years sending the best of the Chinese students to foreign countries to learn what is best in the world, and to introduce it into China. In the United States there are nearly five hundred Chinese students and most of them are government scholars and students sent by private associations. The majority are studying engineering, economics, political science and law. In the United States the Chinese students have an organization to study world politics and foster China's interests by creating good will among the best and most representative people of this country.

This organization is known as "The Chinese Student's Alliance" in America. There is a "World's Chinese Students' Alliance," whose headquarters are at Shanghai, and it is using its best energy to diffuse national spirit through education. The most important of all the Chinese political organizations is the "Chinese Empire Reform Association," which has branches all over the world, and whose membership numbers over five millions at the present time.

When ten years ago the re-actionary party in China became too strong, and liberal leaders were persecuted as is now the case in India, Kang Yu Wei, the Chinese patriot, left China and opened his political work in Vancouver, B. C., Canada. Truth survives, and thus to-day the work of the great leader is successful. Slow but solid organization is the watch-word of the Chinese leaders. They say "Acquire strength, but never strike until you are strong enough to knock down your enemy."

The most important points of difference between our position and that of China are that China is independent but India is not. China has international position and we have none; only the position of slaves. China has thorough control over her internal affairs, but we have none. China having such a position is striving her best to preserve her independence; then let us consider how much more we ought to do to acquire our independence and re-occupy the lofty position in the comity of nations which we once held as givers of civilization.

Students and younger generations are the future hopes of a country. Our hopes, our destiny, our existence as a nation depend upon us, those who are waving the banner of independent India, "The Free Hindusthan." Repression and the crushing tyranny of the alien bureaucracy are marching against us with concentrated force, and we require force to repel it and to survive. We are calling young India to take up the call of freeing our mother country and help the progress of the world. Our call is not a call for vengeance against the tyranny of Great Britain, our call is the call for fighting the cause of liberty; and it is fulfilling the highest of human duties to check the aggression of the greedy and root out the strength of despotism.

March on young India. Japan defeated Russia not merely by brute force but because the Japanese lived up to the motto, "Let us sacrifice our interests, even life, for the sake of posterity." China is strengthening herself to demonstrate the righteousness of her cause and let us move and struggle to teach the world a lesson in humanity. Soul is eternal. There is no death. Divinity is best represented in humanity. Realize how humanity is suffering in India and take up the mission of service to humanity. We have to struggle and sacrifice to gain our end. Young India, follow China. Come to foreign countries, organize and educate the people at home and abroad with the idea of absolute freedom.

Rich young Indians, take away your money which you have invested in the Indian government securities and start businesses. Mother India expects every one of her children, rich or poor, to do their proper share in the national regeneration. Ye rich Indians, look at your own interest. Here is the British policy:

"As India must be bled, the lancet should be directed to the parts where the blood is congested or at least sufficient; not to those already feeble for the want of it."

The British government has already crushed the masses of India. The middle class is now her target, and the next step will be to plunder the wealthy. Shall you sleep even now? If you do, that will be the sleep for eternity, and India's name will be effaced from the earth. Now or never. We have taken up the cause of humanity and the absolute independence of India after mature deliberation. We shall not stop until we reach the goal.

Can India Be Free Simply by Political Assassinations?

LONDON, July 23.—Madarlal Dhinagri, the Indian student who on the night of July 1, at the conclusion of a public gathering at the Imperial Institute, shot and killed Lieut.-Col. Sir William Hutt Curzon Wyllie and Dr. Cawas Lalcaca, was found guilty and sentenced to death to-day at the conclusion of a trial of less than an hour's duration.

During the recital of the occurrences at the Imperial Institute on the night of the tragedy, the prisoner sat in the dock listening unconcernedly and only once broke his silence by saying:

"Whatever I did was an act of patriotism."

As the lord chief justice concluded in pronouncing sentence, the prisoner drew himself up in military style and saluted. He said:

"I thank you, my lord. I am proud to have the honor of laying down my humble life for my country. Your sentence of death is perfectly legal. You are all powerful and can do what you like; but remember we will have the power some time. That is all I have to say."

When a person is hampered he or she feels discontented. Discontentment agitates the mind and comes out with an expression of strong protest. When the protest is ignored, if there be a particle of human instinct in the individual, he or she will attempt to acquire the due share by self-exertion. in this stage of activity and self-assertion, if the opposing power adopts measures of repression the next inevitable stage is conflict. The stronger the spirit of independence, the fiercer is the struggle. Struggle is the sign of life. "Victory is due to them who have the most life." What is psychologically true for an individual is equally true for a nation.

We are sorry to note the fate of two victims, and more so for Madarlal Dhinagri, who did the violence in his clear conscience and with a sense of patriotism. Dhinagri died a martyr to his convictions. We are not advocates of political assassinations. India will never acquire her freedom by mere political assassinations. But we see that the political assassinations committed by the Hindus are the natural outcome of the poisonous repressive British policy in India.

We appeal to young India to have a definite program and systematic work at home and abroad. It is a part of our mission to enlighten the civilized nations about our aspirations and just struggle for freedom. Life without freedom is not worth living.

The Free Hindusthan Fund.

The object of the Free Hindusthan Fund is to collect money to defray the expense of publishing the said paper and aid in all affairs of national importance, especially in *spreading popular and scientific education in Hindusthan.*

TREASURER'S REPORT - RECEIPTS - Balance $84.50 (March-April) From our sympathisers $19.30. B. G. S. $5.00. Total $108.80. EXPENDITURE-Printing Postage and other incidental expenses $30.00. Balance $73.80

We are glad to announce that we have received $50.00 from our friends for our India House Fund.

We beg our subscribers and sympathizers to send subscriptions and contributions in cheques addressed, The Secretary, FREE HINDUSTHAN Publication Committee. Postage on foreign letters to America is 5 cents or 2½d. in stamps.

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The Free Hindusthan

An Organ of Freedom, and of Political, Social and Religious Reform.

RESISTANCE TO TYRANNY IS SERVICE TO HUMANITY AND A NECESSITY OF CIVILIZATION.

"EVERY MAN IS FREE TO DO THAT WHICH HE WILLS, PROVIDED HE INFRINGES NOT THE EQUAL FREEDOM OF ANY OTHER MAN." - Herbert Spencer, "Principles of Ethics" Section 279.

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VOL. 1. NEW YORK CITY, NOVEMBER-DECEMBER, 1908. NO. 8

THE FREE HINDUSTHAN FUND,

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TREASURER'S KEPORT

Receipts :—Balance (from Oct.) $108.00. From Africa $7.00. From America a Comrade, $5.00. Other sources $1.00. Total $121.00. Expenditure i—Printing, Postage etc., $26.00—Balance, $95.00.

N.B.—The existence of the FREE HINDUSTAN and the progress of the cause advocated by it depend upon financial aid, so for the sake of humanity, please help the cause.

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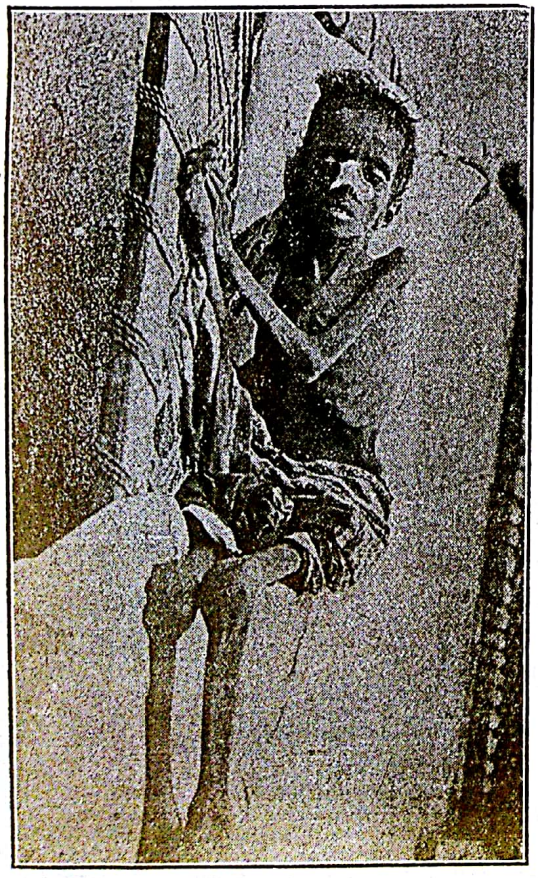
VICTIMS OF BRITISH RULE.



"THE FREE HINDUSTHAN"
Advocates Liberation of Hindusthan, that Millions may be Saved from the Starvation Caused by Legalised Pillage of India by The British Government.

FUNERAL OF THE MARTYR KANAI LAL DUTT.

Kanai Lal Dutt, one of the executioners of the informer Gossain, was hanged on November 10 at Alipore. There was a remarkable demonstration at the cremation of his remains at Kalighat.

The body was carried through the streets with the face uncovered, contrary to Hindu custom, so as to enable the thousands who pressed around the cortege to gaze upon the features of the "murdered Kanai," while purdah women followed in closed carriages. Hundreds of rupees were collected round the burning ghat in order to enrich the burning pyre, and there was a general rush to gather portions of the ashes, which were carried away in vases of silver and gold. Fragments and bones were preserved for despatch as relics to other towns. The uncle of the murderer delivered a funeral oration which was greeted with cries of "Victory to Kanai."

JOHANNESBURG, Sept. 17.—Mr. Harilal Gandhi, son of the leader of the Indian community, who was sentenced to a month's hard labor on the 18th of August, for refusing to obey the Magistrate's order and leave the Colony, was released to-day and quietly deported by the authorities to Natal.

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The Free Hindusthan

"BANDE MATARAM," Editor.

Subscription - America, Single Copy, 5c. 1 year 50c. Japan 1 yen India Rs 1-8. United Kingdom 2 shillings.

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New York City, N. Y., November-December, 1908.

THOUGHTS FOR THE MONTH.

"When once a whole nation has determined to free itself from a humiliating yoke, it will succeed in doing so."—Blucher.

"Only in the soil of general prosperity does the national spirit strike its roots, produce fine blossoms and rich fruits; only from the unity of material interests does mental power arise, and * * * from both of these national power."—List.

MR. ROBERT ELLIS THOMPSON, THE EMINENT AMERICAN ECONOMIST, DECLARES THAT THE BRITISH-MADE FAMINES WILL RAVAGE HINDUSTHAN UNTIL SHE ASSERTS HER INDEPENDENCE.

Mr. Robert Ellis Thompson, author of "Elements of Political Economy," in discussing "Protection Duty" in Encyclopedia Americana, Vol. XIII., makes the following instructive remarks:

"The variety of industry, which 'protection' establishes is not less necessary to defend the country from the perils of famine. A country which produces food only is liable to famine and its consequent pestilences, whenever the rains are too scanty or too plentiful for harvesting of crops. Such a country has all its eggs in one basket, and should that fail, it has nothing to fall back upon. Ireland and India became famine countries through the destruction to their manufactures by English legislation and by English competition. They will remain such until they secure their independence, which will enable them to enact the protection to their home-industries they both desire."

We have mentioned in former issues that famines and plague are British-made; they are caused by the economic disaster caused by the wilful destruction or our industries by the British Government. If we are to save our country from the present shocking condition, we have to develop our home-industry in order to better our economic condition; we have to stop the British exploitation of Hindusthan. If we are to carry this out peacefully, we have to possess the power of law-making, which will enable us to carry out our desires into action. How to gain the legislative power and the authority to control the finances of the country by the people of Hindusthan, is a grave problem. Our former experience has proved that petition and agitation have no value; the British Government is practically callous to moral sense and human feeling, so far as her interest is concerned in Hindusthan.

Then the only way open for us is to assert our Independence, to gain the rights by which we can rescue the country from its present deplorable condition. Education will bring with it Independence, so we advocate that our people ought to do all in their power to spread popular and scientific instruction to gain that end. We need hundreds of students in free countries like the United States, France, Germany, and others to get the spirit of Independence and master scientific educational subjects.

THE BRITISH COLONIES HAVE NO PLACE FOR HINDUSTHANEES.

We have no room to live as human beings under the British flag either at home or abroad. Great Britain's present aspiration is to hold India under subjugation forever and make the people of India its "drawers of water and hewers of wood." We are practically debarred from all the British colonies where people enjoy the blessings of self-government.

The Canadian Government has already made regulations by which no native of India will be allowed to land on Canadian shore unless he can show that he has $150 in his possession, though we know that the Japanese can land at Canadian ports when they have only $20 with them. Not being contented with this drastic measure, the Canadian authorities are negotiating with those in England with the intention of shipping peaceful Hindusthanees from Vancouver to British Honduras as cattle.

Our special correspondent from Victoria, B. C., writes that the Sikhs residing in British Columbia have convened a mass meeting of protest and sent the following cable to Lord Morley, Secretary of State for India; Lord Minto, Governor General and Viceroy of India; Sir Wilfred Laurier, the Canadian Premier, and our national leaders at home:

"Sikhs at Victoria strongly protest against orders of deportation from Canada to British Honduras, fearing the treatment rendered to our countrymen in the Transvaal and Maritius. Willing to stay in Canada, they would, if forced to leave Canada, prefer to go home."

The principal reason of the present movement of the Canadian Government is, as far as we understand it, that it is not liked by the bureaucracy to have such a large number of retired Sikh soldiers in a country with democratic political institutions, lest they might be inspired with the idea of political freedom. We know that in the sugar plantations of Fiji and other islands, our people are kept in a worse condition than those of slaves of past days. The reason for sending the Sikhs from Canada to British Honduras is to put them under such a system of contract labor that they will lose their idea of free-will and independent labor.

The British Government in India teaches young children by their hired machines that we are born slaves, and is adopting various original methods to instil the same impression on our laborers abroad. The Sikhs in general think they are the backbone of the British Government, and so they are the most favored by the autocracy. The fertile lands of the Punjab are indirectly snatched away from the Sikhs, and the taxes are raised to the highest possible limit; and they are driven out from the British colonies. Are these the rewards to Sikhs for upholding a foreign rule?

Simply use a little judgment, and you will see that the Canadian Government cannot force even an African negro to leave Canada, but they can do what they want to do with us, because we have no government of our own. Brothers, let us understand and make our people understand thoroughly, that we need our own government, and want to see our country free from those people who do not allow us to enter and live in their country freely.

Some of our friends say we need freedom, but that how to get it is the problem. For answer, we acknowledge the problem is hard, and we will confine ourselves to this statement: "For a nation it is sufficient to be free if it firmly resolves to be free." Let us spread conviction among the mass of our people. The day the masses of India will be educated in the ideas of liberty and the establishment of the United States of India, then we will be able to bring on a revolution quicker than the young Turks did the other day.

There is a supreme law of exchange. As you sow, so you reap. Sow the seed of freedom, and we will reap the fruit. Great Britain has sown the seed of disaffection in India, and she will get the fruit soon. The law of cause and effect is inviolable. Great Britain has put her hand in the fire by blundering the innocent people of India, and she will burn her hands soon. As we have no place in the British colonies, so must we insist that there shall not be any room for any British in India in any shape whatsoever. This is not with the idea of vengeance, but it is the only way to teach the tyrants. We believe "Resistance to tyranny is service to Humanity and a necessity of Civilization," and for our principle's sake we advocate that Hindusthan must be free from tyrants; and so let us work for that end.

The policy of the British Government towards Hindusthan is settled, and can be summed up from British parliamentary documents. Lord Salisbury, in Par. Return (c. 3086-1), 1881, has said that "India must be bled," as it is the policy of the British Government. Sir William Digby, C. I. E., in his work, "Prosperous British India," has described this policy as "the slow systematic starvation of India." Mr. Keir Hardie, M. P., in his speech at Arbroath, April 24, 1908, declared that "during the last forty years no fewer than thirty millions (30,000,000) of Indian people died of hunger." Hon. Mr. Gokhale, C. I. E., has clearly proved in his Budget speech, 1908-91, the deadly effect of the British Government in India by establishing the fact that the mortality per thousand has risen in India from 28 to 36 in the last decade.

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Hindusthan is sinking, and, in the words of Mr. William Jennings Bryan, it is the effect of the "legalized pillage practiced by the British Government."

From our past experience, we have come to the conclusion that petitioning to the British Government has no value, but lowers our national dignity. And our conviction has been confirmed by the following confidential report of Lord Lytton:

"No sooner was the Act passed than the government (British) began to devise means of practically evading the fulfilment of it. We all know that those claims and expectations never can or will be fulfilled. We have had to choose between prohibiting them and cheating them, and we have chosen the least straightforward course." (P. 283, Poverty and un-British Rule in India, by Dadabhai Naoroji.)

In short, the evil of foreign rule involved the loss of wealth, population and wisdom. This foreign rule and the introduction of opium and liquor into India has become the source of the moral degradation of the nation. So we advocate the absolute freedom of Hindusthan, through education and self-help. Our propaganda is a cause of immense responsibility; therefore, we pray for the aid and sympathy of the civilized world. We entreat our countrymen all over the world to co-operate with and aid us to make the movement a success, and thus to free our Mother Hindusthan from the clutches of tyrannical foreign rule.

REAL FREEDOM FOR INDIA IMPOSSIBLE.

(From the London "Investors' Review.")

The position we have created for ourselves in India is one of absolute helplessness in relation to the popular demands for control of their own affairs. We cannot permit the natives of India to assemble in a free Parliament, because that might endanger the safety of many hundreds of millions of British capital sunk in Indian undertakings. No native Parliament, or native municipality even, can be given control over the finances of its province or city to an extent which would interfere with the emoluments of Europeans or with the payment of allowances and pensions to absentees. At every point the earnest native reformer is pulled up by the vested interests of the alien rulers. Could any government propose to give a native Parliament liberty to supervise the annual borrowings of the Simla Government? Would it be permitted to inquire into, modify, or abolish the artificial currency system beneath whose shelter the very life-blood of India is being drained away in the interests of the conquerors?

Many other questions might be asked, all tending to the same end, a demonstration of the impossibility of granting real freedom to the people of India. Would it not be well to recognize this impasse, and to abstain from glittering rhetoric of the sort we have quoted, rhetoric that can bear no genuine resemblance to the facts?

WOMAN'S PART IN NATIONAL MOVEMENT.

A nation is a compact of individuals irrespective of sect, caste, and creed, and the movement of Nationalism becomes successful when the majority becomes imbued with the spirit of it. When we study the histories of the revolutionary countries of the world from the time of Spartan devotion; the heroism of Joan of Arc; the undaunted consistency of purpose of Queen Elizabeth; the American revolution; the ancient but the most attractive and heroic period of Rajputana and Buddhist India, and even in the history of Hindusthan of Ahalya Bai, and the martyred Queen Lakshmi Bai of Jhansi, who died on the battlefield of the Indian National Rising of 1857, we find what a glorious and successful part could be played by women, the heart of nations. The present history of the progress of the world is daily favorably recording the importance of woman's part in regenerating and upbuilding a nation. Every reader of newspapers knows how many vital problems have been undertaken by the young university girls of Russia. To-day the revolutionary and liberal movements in Persia and Turkey have become an interesting part of the growth of nations. We would quote a few lines about Persian Liberalism:

"Persian Liberalism was not fictitious. Free thought and democratic aspiration have taken root too deeply ever to admit of the retrogression of Persia toward the old tyrannical absolutism." "When, at the outbreak of the revolution, the Parliament proposed the establishment of a national bank as being indispensable to the security of Persia, the women offered all their jewels in order to take part in the provision of a national treasury; and on the occasion of the Turco-Persian frontier incident, they declared that they would mount horses if the integrity of Persian territory were threatened."

The young Turk's Liberal movement has become partly successful, and the Sultan Abdul Hamid II. has proclaimed the constitution. And there, also, we find the secret hand of the nobler sex to propagate the cause of humanity. The following lines about the part played by young women in acquiring the Turkish constitution are worth reading: "Observers of the democratic events throughout the empire during last July and early in August point out as most interesting and significant the part played by women. The correspondent of the London 'Express' declares that many women appeared in the revolutionary processions in Macedonia, several of them unveiled and carrying banners. Despite the age-long prejudice of Mohamedans against such an act, these women were greeted with applause by the spectators, many men kissing their hands and saluting them as Liberators of their country."

These are important facts. The salvation of a nation depends upon the acquirement of manhood and womanhood by the component parts and the realization of liberal ideas of equality and rights of individuals and nations, and assimilation of the benefit of liberal education.

Hindusthan is feeling her way to a popular and liberal movement of nationality, but could we expect its success when we see that proper measures have not yet been taken to make the way clear to get aid of women of Hindusthan in this movement? What we mean is this: That no movement to imbue our women with national feeling has been adopted by our national Council of Education, which is striving so hard to spread the national feeling among young men by establishing high schools and colleges. Female education is as necessary as education of men, because it is mothers who shape the thought and character of children. We need good mothers; we need young women in Hindusthan who may counteract the influence of those witches (female detectives) appointed by the British Government. How could this movement become successful without the aid of the mothers of Hindusthan? We put forward an appeal to all the educated and influential women of our motherland, Hindusthan, to take up the cause and start the national movement among their sex by spreading education. The native Princesses and other wealthy ladies should follow the example of Ahalya Bai, Chaud Bibi, Lakshmi, and their worthy predecessors in Hindusthan and help have this movement started. We believe that this movement, once started, will not die, and that it will be the source of inspiration, and serve as an unexhausted source of life to regenerate Hindusthan.

IS JAPAN A TRAITOR TO THE EAST?

Under the above heading the "Japanese-American Commercial Weekly" of September 26, had an article which should be considered by our Indian readers, as it contains points worth reflecting on. The writer of the article says:

"To our surprise, we have found now another critic at our own feet.

"Through 'The Literary Digest' we have learned that a Hindu writer has this thing to say: 'Japan was expected to be in the vanguard of the great Asiatic revival, but she has proved herself utterly unfit for the office. She is acting contrary to the ideals of the East, and her militant advancement seems to be a menace to Asiatic civilization.' We say it is surprise, as we have never wished to hold the vanguard of Asiatic civilization. Such is not Japan's aim and desire. We refuse such an office just as we refuse to adopt the gunpowder civilization and the Church Christianity of the West.

"The fact is Japan has made a progress because she has refused to stick to the decadent past of the East and has invigorated her national life by the application of steam and electricity. The Buddhism, a gift of India, we have Japanized it; later philosophized it by our coming in contact with Chinese civilization, and we are now spiritualizing it by coming in contact with Christianity. So we have been and shall be disloyal to our Hindu friend. This unreasonable act has been the source of our progress.

"Perhaps we are not faithful to Veddah, Gautama, and Confucius. Our mood at present is activity rather than contemplation. Perhaps this is a wide departure from 'the proprieties,' nevertheless we have audaciously and boldly walked out from our past. We now aspire to retain only what is best in Oriental civilization and also to adopt only what is the best in the

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Occidental civilization. Thus, ultimately, we hope to create a better civilization. Our ambition is not to safeguard one against the other. We strive to abridge the gap. If we can, we want to destroy all the differences between the East and the West and mold them into an harmonious one. Japan is not partisan enough to suit either. Thus we have critics in the East as well as in the West. Younger generations of Japanese, who felt envious of Admiral Togo and Count Komura, and those who have thought they have missed their chances, will seize the great responsibility and opportunity open before them."

The point on which we find some ground for differing from our Japanese friend is where he speaks of having spiritualized Buddhism by contact with Christianity. Against the principles of Christianity we have, of course, nothing to say, for are they not derived in great part from Buddha's own teachings? But we fail to see how Buddhism or any other Oriental religion can be "spiritualized" by contact with the degenerate and demoralizing Christianity carried over the East by the peoples of the nations that pretend to be Christians.

What have the "Christian" English brought to India and China but misery and degradation with their alcohol and opium, their oppression and bombardments? Look at the French in Indo-China and the doings of the allies in China at the time of the Boxer troubles. There was not much Christianity practiced then. So far as Asia is concerned, the so-called Christian nations have distinguished themselves by cheating, poisoning and killing wherever the Asiatic peoples have resisted their crimes and aggressions, and we fail to see how "spiritual" benefit can have come to Japan in any way from the acts or examples of the falsely called "Christian" peoples. As to the professional Christian missionaries, they make their propaganda for pay, and exercise no beneficial influence at all on their fellow countrymen.

As Indians desirous of the intellectual, moral and material uplifting of our own and the other races of Asia, we say to our fellow Asiatics adopt good wherever you find it, but don't identify yourselves with the hypocrites of Europe whose religion is only a cloak for crimes of every kind against Asiatic and African humanity. To our Indian fellow-countrymen, on the other hand, we say, look at the splendid results of Japanese national unity and loyalty to the Motherland, and make firm resolutions to follow the splendid example by driving out our foreign oppressors and making our Motherland, Hindusthan, great and free among the other nations. And in this we rightly look for the assistance of Japan, which she is bound to give at her own peril.

"JUSTICE AS BETWEEN MAN AND MAN."

(From "London India.")

We referred in our issue of October 30 to the rejection by the Lahore Chief Court of the application made by the Punjab Government for enhancement of the sentence passed in the case in which a punkha-puller at Delhi met his death as the result of offending a railway fireman of the name of Davies. The "Punjabee" has now published the text of the judgment, from which it appears that Mr. Justice Rattigan observed:

"In the eyes of the law, the life of an Indian, no matter how lowly his or her position, is as valuable as the life of an European, and the Courts should at all times be alert to see that adequate punishment is meted out to anyone irrespectively of his nationality, who is guilty of brutality towards another. * * * But I can find no such proof, and I cannot agree that in the absence of any such proof, the accused, who is an European, is, for that reason only, to be punished more severely than an Indian who stood in his shoes would have been. An European is as fully entitled to justice as an Indian, and the law must not be strained, for any reason, against the one or the other. It is a most unfortunate circumstance in these cases that racial feelings are sometimes aroused, but with these feelings the Courts have, and can have, no concern. It is their duty to ignore extraneous considerations and to deal with every case that comes before them in the true spirit of judicial impartiality. * * * The accused has, in my opinion, been adequately punished for his unlawful act. He has suffered one month's rigorous imprisonment, and he has also paid the fine of Rs. 100. In addition to this he has been dismissed from his service under the E. I. Railway. * * * I accordingly reject this application and discharge the respondent from his bail bond."

Whereupon the "Punjabee" comments with much force:

"The Judge lays down a sound principle in stating that Courts should "ignore extraneous considerations" (racial or political), and deal with every case on its individual merits. Unhappily, this is a principle not always followed by Anglo-Indian Judges, especially when dealing with Indian accused. For instance, we find that in the Aligarh "threatening letter" case, the Sessions Judge, Mr. Bell, while admitting that there was no evidence against the accused except that of the handwriting expert, and that he was a man "deficient in mental power," if not actually demented, passed a sentence of nine months' rigorous imprisonment and Rs. 300 fine, with the following words: 'Accused must be punished, not so much in retribution for what he has done, but by way of being made an example to others.' Now, the offense with which Kalicharan Mukerjee was charged was the sending of nonsensical threatening letters to the Viceroy and the Home Secretary. The offense is by no means so common nor dangerous in its consequences (it is rather a warning against danger) as that of assaults leading to death by spleen rupture or heart collapse in the victim. Yet Kalicharan must be made an example of, and Mr. Justice Rattigan thinks no exemplary punishment is necessary in a case like that of Davies."

THE "URDU-I-MUALLA" CASE IN THE BRITISH PARLIAMENT.

Insulting Laughter and Jeers Greet a Question as to Liberty of Press and Speech in India.

Sir Henry Cotton asked the Under Secretary of State for India whether his attention had been drawn to the case of one Fazl Hassan, editor of a monthly magazine, the "Urdu-i-Mualla," who had been sentenced by the Magistrate of Aligarh to two years' hard labor and a fine of Rs. 500 for publishing an article adversely criticising British educational policy in Egypt; and whether he would make inquiry into the facts with a view to the remission or modification of this sentence.

Mr. Buchanan: It is open to the accused in this case to appeal to the High Court for a remission or modification of his sentence.

Mr. Lupton asked whether there was still in India anything in the nature of free speech and a free Press.

Mr. Buchanan: Yes; a great deal of it. (Laughter and cheers.)

In answer to further questions, Mr. Buchanan said it would be unusual and improper on the part of the authorities here to institute an inquiry in a case where the accused had the right of appeal.

BAL GANGADHAR TILAK.

The following press note was issued by the Government of Bombay on September 22:

"The Government of Bombay has commuted the sentence of transportation for six years passed on Bal Gangadhar Tilak by the High Court of Bombay to one of simple imprisonment for a like term.

"In consideration of his age and condition, B. G. Tilak was accorded special treatment, while in the Sabarmati prison before his removal to Burma."

LALA LAJPAT RAI'S LETTER TO THE PUNJABEE: HIS REASONS FOR LEAVING INDIA.

A SICKENING ATMOSPHERE.

Well, the fact is that I was getting sick of Lahore life. I could have no idea of the demoralization that has characterized Lahore life, ever since "the deportations" until the facts began to ooze out bit by bit by a chain of circumstances over which the prominent persons, who played such an important part in bringing about the deportations and the subsequent demoralization, had no control. One can quite understand and even co-operate with honest loyalists, straightforward and true Moderates, well-meaning Extremists, but it is impossible to tolerate impostors, hypocrites, and traitors in either camp.

OUR COUNTRYMEN IN SOUTH AFRICA.

(From the Pretoria Chronicle, Transvaal, S. A.)

The Indians who were sentenced at the Police Court on Tuesday, September 15, to three days' imprisonment for trading without a license, were released from jail yesterday morning. They were met at the prison gates by a large number of their compatriots. The three heroes were presented with bouquets of wild flowers, and then marched down the centre of the street to the Indian Location.

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The Free Hindusthan

An Organ of Freedom, and of Political, Social and Religious Reform.

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THE LATEST INDIAN MARTYR.

Birendranath Dutt Gupta, who killed Inspector Shams-ul-Alam within the precincts of the Calcutta High Court on January 24, was hanged on Tuesday, Feb. 21. He refused to make any statement before the execution.

HER ROBES ARE OF PURPLE AND SCARLET.

Her robes are of purple and scarlet,
And the kings have bent their knees
To the gemmed and jewelled harlot
Who sitteth on many seas.

Her merchants have gathered riches
By the power of her wantonness,
And her usurers are as leeches
On the world's supreme distress.

Her crimson flag is flying
Where the East and the West are one;
Her drums while the day is dying
Salute the rising sun.

She has scourged the weak and the lowly
And the just with an iron rod;
She is drunk with the blood of the holy—
She shall drink of the wrath of God.

THE MAHARAJAH OF BURDWAN AND MR. KEIR HARDIE, M.P.

It was feared by some that the enlargement of the Imperial Legislative Council might lead to the deterioration of the style of discussion. The debate on the Press Bill dispelled these apprehensions. With one exception the speeches were marked by a courteous restraint which in no way lessened their force. The sole offender was the Maharaja of Burdwan, who, not content with making some irrelevant observations on Socialism and its possible introduction into India, referred to Mr. Keir Hardie as "a sirdar of white coolies." The expression was incorrect as applied to Mr. Keir Hardie, and insulting to the working classes of Great Britain. So far the "Statesman." We content ourselves with asking why this Maharaja was permitted to indulge himself after this offensive and ignorant fashion.—"India," London.

Sir James Mackintosh long ago expressed the fear that every Englishman who resides in India for very long has his mind either emasculated by submission or corrupted by despotic power.

Mr. Krishnaswamy Sarma, who was convicted in connection with the Karur Sedition Case, and was undergoing imprisonment in Bellary Jail, has gone mad and been sent to the lunatic asylum at Madras.

The Legislative Council is better constituted than it was. But great indignation is felt at the continuance of racial representation and the maintenance of the official majority. The system of election is almost totally denied to the natives; consequently agitation will still go on until the people are contented.—Colombo correspondent of the Madras "Hindu."

RETURN OF THE NINE DEPORTEES.

Striking scenes are said to have attended the return of the released prisoners to their homes. Some of them who reached Calcutta on February 11 were received by processions singing what the Reuter despatch called "extremist songs" and shouting "Bande Mataram." Mr. Krishna Kumar Mitter, the editor of the "Sanjabhani," who was among those repatriated, proceeded in a carriage at a walk through the main streets to his house, where he was received by Mr. Arabindo Ghose.

VINAYAK SAVARKAR ARRESTED

At Bow-street Police Court, London on March 14th, before Sir A. de Rutzen, Vinayak Savarkar, 24, an Indian law student, was charged with sedition in India. Colonel Edwards, a Chief Constable of Scotland Yard, represented the police, Mr. Reginald Vaughan defended.

Chief Inspector John McCarthy, of Scotland Yard, stated that in company with Inspector Parker he arrested the prisoner on his arrival by the boat train at Victoria Station on Sunday evening. He read the warrant over to him in a waiting room, and in reply the prisoner merely said, "Yes, sir." He made no further statement either then or when the charge was taken against him at the Bow-street Police Station.

In reply to Mr. Vaughan, the witness said he believed that Inspector Parker was present at an inquiry into the prisoner conduct which was held by the Benchers of Gray's Inn during last summer. Before and since the date of that inquiry the prisoner had been kept under observation by Scotland Yard detectives, and thai fact was well known to the prisoner. The witness was unable to say even approximately when the offences were alleged to have been committed, as the depositions in the case had not yet been received from India. The prisoner came to this country originally in 1906; he left for Paris in December or January last.

On this evidence the prisoner was remanded.

Mr. Vaughan in applying for bail, said that there was very considerable doubt as to whether the Magistrate had any authority or power to send the prisoner back to India for trial. The whole of the prisoner's friends were Indians, and as there might be some difficulty in his finding sureties he asked the Magistrate to allow him out on his own recognizances. The offence charged against him was, in fact, of a political nature, but whether it was so in law or not would have to be considered later.

The Magistrate declined to grant bail until he knew more about the case.

FIRST CASE UNDER THE NEW PRESS LAW.

The first order under the new Press Law has been made. A Reuter's telegram of February 22 from Allahabad states that the publication of the "Swarajya" newspaper has been stopped, the proprietors having failed to comply with the magistrate's order to deposit security to the amount of 1,000 rupees for the proper conduct of the paper. Two editors of this journal have already been convicted of sedition.

It was announced on February 28 that the Secretary of State for India has appointed Mirza Ali Abbas Baig to be a member of the Council of India in succession to Saiyid Husain Bilgrami, C.S.I., who resigned his seat some months ago for reasons of health. This is a case of one Indian sheep taking the place of another in the council of British wolves.

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The Free Hindusthan

"BANDE MATARAM," Editor.

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THE WAY TO FREEDOM.

They never die who fall
In a great cause. The block may seek their gore,
Their heads may rot in the sun, their limbs
Be strung to city gates and castle walls;
But still their spirit walks abroad. Though years
Elapse and others share as dark a doom,
They but augment the deep and sweeping thought
Which o'erpowers all others and turns the world
At last to Freedom. —Byron.

LAKSHMI BAI, RANI OF JHANSI, THE IDEAL LEADER OF THE INDIAN LIBERATION MOVEMENT OF 1857.

At the beginning of the outbreak of the uprising of 1857, hundreds of stalwart Mahratta, Rajput and Mahommedan soldiers of the State of Jhansi and of the vicinity approached the queen to take the lead and declare war against the British Raj. She at first refused, and said, "Know for certain that I am not afraid of death, and also I shall not give up my Jhansi to any foreign power so long I am alive; but I am not ready to take the lead of a thoughtless, agitated band. Go back home, and think over the responsibility you are going to take on your shoulders; reflect whether you are ready to take up arms to protect the honor of your country. or to collect the booty, and, last of all, think very carefully whether you can die for the cause you are going to undertake." She dismissed the enraged crowd, and asked them to report a week later if they thought that they were equal to the task.

The people were ready, and she took the lead. She dressed in man's attire, and played the part of the commander-in-chief of the whole Jhansi force so ably that the British general praised her as their most capable and formidable foe. She fought and defeated the British, but failed to protect her country. She failed, owing to the treachery of our own people and owing to the weakness of subordinate leaders. But she did not leave the field. She died on the battlefield in facing four British cavalry soldiers in the "Ful Bag." "Ful Bag" is the place which ought to be the place of pilgrimage for us, as Lucknow is the inspiring ground of the Britishers in India and abroad.

Lakshmi Bai, the Goddess of Liberty, the Joan of Arc of India, is gone, but her spirit is pervading the atmosphere of revolutionary India.

Are we ready to answer the call? Are we ready to declare before the world at large that we are children of mothers like Padmini, Lakshmi Bai, and others who entered the battlefield to free their country, and that to us there is no fear of death?

SOME LIGHTS ON THE BRITISH ATTITUDE TO THE RIGHT-MINDED SIKHS.

Tyrants love the slaves so long as the slaves do not want to assert their independence, and that the case is just the same with the British Government and the Sikhs will be clearly proved from the attitude of the British authorities toward some of our right-minded Sikh brothers of Shanghai, who were forcibly deported to India by the decision of the British Court of Injustice of Shanghai. The crime committed by the victims, in the eye of the British authorities, was simply this: that those six enlightened Sikhs took the lead to open the eyes of the Sikh policemen and laborers at Shanghai to the unjust treatment they get from the British Government, and also they attempted to spread among them that they should not serve the British Government as soldiers, but they ought to go to America, or any other free country, to make their living, not as slaves, but as freemen. This crime (!!) of trying to make an independent living has caused the trouble.

The following is the full text of the Judge's address to the Sikhs in general and to the prisoners in particular, while passing an order of deportation against six of the latter, as published in the "North China Daily News" of October 18, 1909:

"'What I have got to say to the prisoners has to do with all the Sikhs who are serving here as well. You men have neglected your duties as policemen, and you have disgraced your character as Sikhs. Now, what a man's character is worth, depends a great deal upon the community he lives in, and when I see many Sikhs such as you behaving in the way you have done, and disregarding your good character, I come to the conclusion that the Sikh community here is not as self-respecting as it ought to be. You have come here, most of you—all those who have come here in the police—to do your duty as policemen. You are liberally paid, you get twice as much as a Sepoy in India when you join the force, and you are well cared for when you are here. You choose, because you think there is a little more money to be made, to go off to America and to disregard your honor and word. That is a thing that cannot be tolerated, and not only that, but I am not going, if I can ever get a chance of stopping it, to tolerate anyone tempting others to leave the force here and go away to America or anywhere else. I consider that you six men have behaved in such a way that, unless you can find a substantial security for your future good behavior, I shall order you to be deported to India. Captain Barrett, can we communicate to the authorities in India the reason for these men being sent away, and the crimes registered against them?

"Captain Barrett: 'I think so.'

"His Lordship: 'If I am able to do so, I shall let the authorities in your country know why you have been sent away from Shanghai. As regards the remaining men in the police force, I hope that in future your duty will be better done. The hands of the authorities will be strengthened so far as they can by the action of the Court, and if it is necessary, other provisions will be obtained for further powers over you for the maintenance of discipline. I order each of you men to find security of $500 for your future good behavior, and in the event of your failing to find that security, I order you to be deported to India. I further order that you remain in custody until such security has been found, or until you are deported. If any of you want to have your friends to see you, so that you may have a chance of getting this money, the gaoler will see that they have access to you. You must tell him who you want to see, and he will communicate with them.

"'You can undertake that, Captain Barrett.

"'Mr. Chandler, you will let anyone whom these men ask for—and whom Captain Barrett says can—have access to them; but, of course, under proper control.'"

What more could be expected? The British Government have employed you Sikhs, not to pay you

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liberally, but to oppress the innocent Chinese. You Sikhs have become slaves, and are working for the tyrants, against the interest of the Chinese people, and the best thing you can get is the tightening of your chain of slavery. My dear brothers, we pity you, and take the sleeping, so-called Sikh leaders to task for the present situation. You have forgotten your honor and dignity—you have forgotten that you were the rulers of a part of India, and you have lost all ambition. You have in you only the desire of becoming slavish policemen under the British, and so you are kicked.

If you can acquire your own government by overthrowing the tyrannical British power, there will be nobody to check your freedom of travel and acquiring wealth and property. Under the foreign rule, your life, liberty and property are not safe, and you are only slaves. Do you prefer to remain slaves, dishonoring the traditions of your forefathers and the order of the Sri Guru Govind Singhje—"Khalsa Kare ga Raj" ("The Sikhs will reign supreme")? We leave to your conscience and manhood to answer this question affecting yourselves, your nationality and your posterity.

OUR RIGHT TO CREATE A REVOLUTION IN INDIA.

"Any people, anywhere, being inclined and having the power, have the right to rise up and shake off the existing government and form a new one that suits them better. This is a most sacred right—a right which we hope and believe is to liberate our country. Nor is this right confined to cases in which the whole people under an existing government may choose to exercise it. Any portion of such people that can, may revolutionize their own country and so much of territory as they inhabit." —Abraham Lincoln's speech, made in the House of Representatives January 12, 1848, on "The War with Mexico."

So we have a right to create a revolution. But the question is whether we are inclined to bring about the desirable change—absolute independence of India, our beloved mother-country—is the question before us who are aspiring to acquire all that is good in the world for Mother India.

If we are sincerely desirous to create a revolution then the next question is, have we the power to carry out the divine mission? We assert that we have power enough to create a revolution, because the history of India has seen many a revolution, and she can have another one in this time of dire need. If creating a revolution is within our power which is dormant in us, how to awaken this power, how to touch the vital point of the source of national energy, so that a motion of uncontrollable force may sweep the name and vestige of national slavery from the face of India, is the vital question.

"Uplift the mass to uplift the country." The mass, people, is the backbone of all nations; unless we can rouse the mass of people of India to the national consciousness, unless we can make them understand the need and goal of national independence, our sacred attempt to create a revolution might be frustrated as it was in 1857-58.

How to awaken the mass of people is the question, and shall say in reply that a blind man cannot lead another; so to awaken the mass of people, we have to have the awakening ourselves first. So the whole problem lies here: that are we ourselves ready to exercise our right, and are we ready to work for the cause? We cannot dictate the method, but we can say that we have the right to create a revolution, and any person can adopt any means to reach for the goal. But Mazzini said: "Education and insurrections are the only methods by which we can rouse the mass of people."

FOREIGN TRAVELLERS IN INDIA AND "SEDITION."

In the British House of Commons on February 25, Sir William Bull asked the Under Secretary of State for India why, if the importation of seditious literature into India was prohibited, European visitors were allowed to travel over India delivering speeches corresponding to this literature without let or hindrance.

Mr. Montagu: The Secretary of State is not aware of the existence of the state of things described in the latter part of the question. The law as to sedition in India applies to all persons, whether Indians or Europeans, and the Secretary of State has no reason to suppose that the Governments in India apply different standards to Europeans and Indians.

MRS. ANNIE BESANT AND MR. SHYAMAJI KRISHNAVARMA

It is reported from India that Mrs. Annie Besant is carrying on a campaign of vilification of the most virulent kind against Mr. Shyamaji Krishnavarma, editor of the "Indian Sociologist" which is now published in Paris where he also resides This Englishwoman accuses him of cowardice because he does not go out to India or over to England to agitate against British rule in India. Mr. Krishnavarma is no coward, but he would be a fool if he followed her suggestions, and Mrs. Besant knows it. He would be arrested and imprisoned for life and his money confiscated, and that would be the end of the agitation so far as he was concerned.

But who is this Mrs. Besant who insults Indian Nationalists by her treacherous advice? We will answer. First she was the wife of an English Church Clergyman and abandoned her husband to become an associate of the late Mr. Charles Bradlaugh, the well-known Freethinker and Malthusian. With the instability of character which is Mrs. Besant's chief quality, she separated from Mr. Bradlaugh and his tenets and took up Socialism but failing to attain a leading position in that movement she dropped it for Theosophy, giving up her Malthusian ideas on accepting the doctrine of Reincarnation. Her aim was to supplant Madame Blavatsky in the Theosophical Society and become her successor, in which, owing to the division among the members, she was successful.

Mrs. Besant's influence is mischievous, and her attacks on an Indian patriot who is working for the deliverance of his country from foreign oppression, proves her to be nothing but an agent of the foreign oppressor.

AN EGYPTIAN PATRIOT.

Boutros Pasha Ghali, the Egyptian Prime Minister, was shot by an Egyptian in Cairo on Sunday last (Feb. 20) as he was leaving the Ministry of Foreign Affairs; and a later telegram has brought the news that he succumbed to his injuries on the following (Monday) morning. The assassin, who fired six shots from a revolver, is a young man of twenty-five. He is described as a chemist, and his name given as Ibrahim Wardani. He was immediately arrested; and in reply to questions is alleged by the Cairo correspondent of the "Daily Mail" to have stated that he had for some time past intended to assassinate the Premier, whom he considered a "traitor to his fatherland." He complained that the Premier had signed the Anglo-Egyptian Sudan Convention, that he had presided over the court of inquiry into the Denshawai affair, that he had revised the Press laws (against sedition), and that he was supporting the project for the prolongation of the Suez Canal concession. From further details provided, it appears that the man went to Europe in 1906. After working for two years at Lausanne, he went in 1908 to schools in England, where he obtained a diploma. He returned to Egypt in January of last year.—London "India."

AN INDIAN TRAITOR.

An English church ecclesiastic visiting India, while at Calcutta, was invited by Mr. K. G. Gupta to meet a number of Indian gentlemen. The "Bengalee" says: "It was, of course, a quiet party, but was very useful and interesting on account of the freedom of speech which was employed by those present in talking over the present political situation of the country with the principal guest of the evening." London "India" says "the Bishop joined in the conversation most warmly, and showed his appreciation, and sometimes approval, too, with regard to the different views expressed, while capturing attention by his own sincere and well-meaning opinions on various questions. Sir Gurudas Banerji very rightly said that a meeting like this never fails to draw the people of the country towards their ruling race." "The people of the country" and "their ruling race" is fine, as they say in America. Who made the foreigners "the ruling race," and keeps them so, but Indian traitors?

BEWARE OF THE BULL.

Beware of the Bull, the arrogant, ancient terror,
Surviving a thousand years of theft and thrall;
A thousand years of ruin and wreck and error,
Offspring of murderous Cain, Iscariot, Saul!
Beware of the Bull, with frenzied mouth that foams,
With brute-born anger and fiend-fierce avarice fed;
The Bull whose cloak is the blood-begotten red,
Whose mission is murder and hallowless loot of homes.

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MR. WILLIAM JENNINGS BRYAN AND INDIA.

There were proceedings at Lahore in January and February against one Lal Chand Falak and others, for publishing a translation of Mr. William Jennings Bryan's pamphlet on "British Rule in India," which was originally published in the New York "Sun" and reproduced in "India" of July 20, 1906. In connection with this matter, Mr. Kelkar, the editor of the 'Mahratta," was examined on commission at Poona on January 24. The examination was regarding the reproduction in the "Mahratta" or other Indian papers of an article by Mr. William Jennings Bryan entitled "British Rule in India," published in the "New York Sun" of July 29, 1906. Witness, in replying, stated that he reproduced the article, and was neither warned nor prosecuted, afsara cmfwyp members. The "Sun" of New York and "India" of London were received by witness in exchange for the past twelve years, the former very irregularly except if sent by any interested party.

On January 30 Mr. Surendranath Banerjea and Mr. Prithis Chandra Roy, of the "Indian World" were examined at Calcutta. Mr. Banerjea said that Mr. Bryan's article was reproduced in his paper, the "Bengalee," on August 4, 1906, and the Government did not take any notice of it. Mr. Roy, who also reproduced Mr. Bryan's article in his paper, the "Indian World," said that he was never warned or prosecuted for the reproduction.

On February 28 two of the accused were sentenced, one to seven years' transportation and the other to three years and nine months' imprisonment. We leave Americans to make the comments on these examples of British "justice." The offense of Lal Chand Falak was publishing a translation of Mr. Bryan's letters into one of the Indian languages.

THE LAHORE "SEDITION" CASE.

On March 2, in the British House of Commons, Mr. Keir Hardie asked the Under Secretary of State for India whether his attention had been drawn to the prosecution for sedition of one Lal Chand, of Lahore, by order of the Punjab Government, for publishing a Hindustani translation of two chapters of Professor Seeley's "Expansion of England," and of Mr. William Jennings Bryan's article on "British Rule in India," which was originally published in the "New York Sun" in 1906; and whether his Majesty's Government proposed to take any action in the matter.

Mr. Montagu: Lal Chand has been prosecuted by the Government of the Punjab for publishing (in conjunction with Kishen Singh, referred to in the answer given on February 24 to Mr. Wedgwood) nine different pamphlets alleged to be of a seditious character. The Secretary of State has no details as to the actual contents of the publications. His Majesty's Government propose to leave the matter to the decision of the courts of law.

Mr. Keir Hardie: Have steps been taken to advise those who may be affected as to what is the standard of historic works that are considered seditious by the Indian Government?

Mr. Montagu: That has been decided in a court of law. The report will probably be forthcoming in the ordinary way.

LESSON FROM THE FAILURE OF THE UPRISING OF 1857-58.

The sentiment of revolution in India is nourished by the best brains of India, and it is spreading all over the country like wild-fire. Five years ago nobody dared to speak or write anything offensive to the British Raj, but the tide is changed, and at least a section of the people is boldly declaring their right to overthrow the foreign yoke by any means whatsoever. Some of our most beloved compatriots declared war against the British Government as they openly professed the idea before the courts. Some used the bomb, some used the revolver, some attempted to blow up trains, and so on.

If all of these are the signs of national awakening and disconcerted attempts to acquire freedom, we hail these tidings. But we want to remind our nationalist friends about the past history of the Liberation Movement of 1857-58. During this time our native soldiers helped our cause; yet it was unsuccessful because our own countrymen and princes stood against it. Nepal sent 80,000 Gurkha soldiers to help the British, and other principalities did the same. Our own people fought against us. That revolution will break out in India in the near future, is our prophecy, but if we do not learn a lesson from our past failure, we are sure to be harassed by a very serious counter-revolution which may utterly destroy our national life.

The martyrs of 1857-58 had been betrayed, abandoned by those who had sworn to concentrate every effort in the movement. All the details we have succeeded in collecting lead us to think that they might have conquered if all had done their duty. But we are not discouraged; on the contrary, we say, why should we not renew our effort?

In a renewed attempt, let us take all possible steps not to have our home divided against itself. Let us have revolutionary organizations not only in British India, but all over India? We will not be able to attain our goal simply by solitary acts of courage; we must have organized uprising. What are we going to do to bring about the great and desirable change?

TO TRAITORS.

You cannot serve God and Mammon both at the same time. Some of our countrymen feel badly because we classify them as traitors. Indeed those are traitors who take sides with the opponents of the Independence of our beloved Mother India, as are those who aid our enemies and thwart the work of Independence, selling their honor for rewards and money; they are worse than traitors. Among the two classes of our enemies, we prefer the first class, because among them there are people who stand against us with a clear conscience, but the latter class of people deceive themselves and the nation; there may be an excuse for the first class of traitors, but there is none whatsoever for the latter. We find that in England, Canada and South Africa, the traitors who are selling themselves for mere temporal gains are increasing. It is high time for us to do something to make the traitors understand that we stand on our own strength. Any person who aids consciously or unconsciously, any organization whose real motive is to delude our people to depend on a foreign power, is no better than a traitor.

Such methods should not be tolerated. The Britishers who oppose the cause of our Independence, he or she may justify himself or herself that they are working in the interest of their own country; but there is no excuse for any Indian who sides with the British Government or its agents. They are the most wretched and contemptible of traitors; we pity them, and the time will come sooner or later when they must have to pay the price of their treachery. We say, therefore, let traitors beware.

THE AMIR OF AFGHANISTAN.

A frontier despatch, dated February 12, to the Indian press said that the Amir was expected to remain at Jelalabad for at least a month more. His Majesty is determined to crush or rather direct into fruitful channels the recalcitrant spirit recently displayed by some of the tribes. Sardar Nasrullah Khan is, as last year, head of the Civil Departments at Kabul, Sardar Maytullah controls the Army, while Sardar Umar Jan superintends the factories. The Amir himself is said to be engaged chiefly on foreign affairs. His Majesty's residence at Jelalabad facilitates communications with the Indian Government, which has been for some time pressing him to submit to the Anglo-Russian Agreement, by which Russia assumed control of Northern Persia and England of Afghanistan and Southern Persia.

The only thing tha has prevented an invasion of Afghanistan by the British before now has been the disturbed conditions in India. Everything had been got ready for an advance on Kabul and Kandahar three years ago, just at the moment the first bomb was exploded in Bengal in protest against the Partition. The effect of that act was the immediate arrest of the military operations against the Amir, who has employed the interval in vigorous preparations for the defence of his country against the arrogant pretensions and unjustifiable aggression of the enemy of both Afghanistan and India.

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The Free Hindusthan

An Organ of Freedom, and of Political, Social and Religious Reform.

RESISTANCE TO TYRANNY IS SERVICE TO HUMANITY AND A NECESSITY OF CIVILIZATION.

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1911.

"EVERY MAN IS FREE TO DO THAT WHICH HE WILLS, PROVIDED HE INFRINGES NOT THE EQUAL FREEDOM OF ANY OTHER MAN."—Herbert Spencer, "Principles of Ethics," Section 279.

"RESISTANCE TO AGGRESSION IS NOT SIMPLY JUSTIFIABLE BUT IMPERATIVE, NON-RESISTANCE HURTS BOTH ALTRUISM AND EGOISM."—The study of Sicology, Chap. 8.

VOL. I. SEATTLE, WASHINGTON, JULY, 1908. NO. 4.

THE BRITISH GOVERNMENT IN HINDUSTHAN IS MORE OPPRESSIVE THAN THE RUSSIAN RULE.

Our Anglo-Indian brethren, i. e., THE BRITISHERS LIVING IN INDIA, and simple-minded people who do not know the true situation in Hindusthan and the mean plundering policy of British government generally, contend that Britain governs India for the good of the Indians, and say that if Great Britain should cease to protect India she will fall in the hands of the Russian government, the most inhuman government on earth. We know how much love the British government has for us and for our good. Every year millions die from the effects of the British extortion and oppression of our country. Our condition under the British rule is more intensely miserable than the chattel slaves. However, we would like to quote a few lines to prove the fact that the British government in Hindusthan is more oppressive than the Russian rule.

"The present condition of affairs undoubtedly renders the struggle for existence a hard one, as may be realized when it is considered that a vast population of about three hundred millions (of India) suffer not only from the inevitable droughts which so frequently occur, but also from a narrow and short-sghted imperial policy, which places every obstacle in the way of industrial development and imposes heavy taxes on the struggling people. With the peasantry as a whole, and especially those on the northwestern frontiers, discontented and dissatisfied with their present rulers, a most favorable opportunity is presented to Russia to make her influence felt, and later on, when she has been able to approach still nearer to the frontier, to insure to herself a welcome. She might even, as she herself anticipates, be greeted a "deliverer." And according to various authorities, her demands upon landowners in her Central Asian possessions are not so exacting as are ours in India, for the British government insists on a fifth of the produce, making no allowance for good or bad years; while Russia is said to ask only a tenth, and to allow for variations of production." Pages 135-136, from "Russia Against India" (1901, by Archibald R. Colquhoun, gold medalist, Royal Geographical Society, etc.

The above is a fact and the true facts are really colder than what is stated above. There are provinces in British Hindusthan where, according to the government report, 65 per cent. of the production is snatched away from the poor peasants in the shape of land revenue ALONE. They have to pay other taxes besides land revenue to satisfy the exacting demands of bureaucracy. The Russian government does not put any obstacle in the way of the industrial development of the country by imposing a heavy tax for the home-made goods. But British goods can be sold more cheaply in India than the home-made products themselves, because of "the home-production tax" unknown in any other country, a tax which makes the Hindu merchants powerless to compete with the English importers. And the most hideous of these home-production taxes is the tax on cotton-made goods, an absolute necessity in a tropical climate, and salt, to satisfy Manchester and Lancashire capitalists.

Russian authorities are kinder and more generous than the British authorities in Hindusthan. In Russia the people have a chance of holding better positions, according to the merit of the individual, than in India, so that a large number of Sikhs enter into Russian territory, and the Russian government formed a Sikh regiment some time ago. In consideration of this fact the British government has stopped by law the entrance of Sikhs into Russian territory for the purpose of enlisting. Why do the Sikhs like to enlist in the Russian army? Because they are better paid and they can even become commissioned officers there. In Hindusthan we cannot become commissioned officers of the army, nor can we get into the navy cadet service, nor become a chief presiding magistrate. But even under the bureaucratic Russian rule the people of Turkishthan hold positions as commissioned officers and governors of provinces! This, then, is the difference.

The authorities of the British government know all this perfectly well, and so they calmly patched up the Anglo-Russian entente. They know that the people of Hindusthan are being alienated so much by the despotic principle of the British rule that there is very little chance of getting any moral support from the peasantry and people in general of Hindusthan against Russian aggression.

That our readers may not misunderstand us from the above statement, we wish to make plain that we do not prefer Russian rule to the British. As far as we are concerned there is nothing like love for Russian rule or prejudice and hatred against the British rule; our fight is a moral fight against tyranny and despotism, and we will fight to our last against the present tyrannical form of government in Hindusthan until we secure our absolute independence, and nothing less than absolute independence will satisfy us.

Russian rule is regarded as the personification of tyranny and despotism and the civilized world is in sympathy with the struggling mass of Russia. If the British rule in Hindusthan is really more oppressive than the Russian, why should not the civilized world sympathize with the struggling and starving millions of Hindusthan. If the people of the civilized world remain unconcerned with the fate of Hindusthan it will be at variance with this age of progress.

TYRANTS ARE ALWAYS COWARDS.

British Government in Hindusthan has sent over 40,000 soldiers to carry out her "so-called" punitive expedition against a handful of native tribes, the whole population of which is not over 10,000 and not armed with modern weapons of warfare. Here is the British chivalry. London Times and other papers are declaring that the expedition is over, but it is not a fact. The real expedition against Afganeesthan is only temporarily postponed because British Government is quite afraid of an outbreak in Hindusthan. The Afghans and free frontier tribesmen are boldly working for their National safety.

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The Free Hindusthan

"BANDE MATARAM," Editor.
TARAKNATH DAS, Manager.

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SEATTLE, WASHINGTON, JULY, 1908.

OUR VIEWS ON THE REVOLUTIONARY MOVEMENT IN HINDUSTHAN.

We regret the measures adopted by the Revolutionists, but we like to quote the views of Mazzini, the great political saint, the preceptor of Italian Independence, concerning the politics of a subject nation. "War is the eternal law, that stands between the master and the slave who breaks his chains." The revolutionary movement in Hindusthan is the outcome of the tyranny of the British Government. United States, Italy, Greece, France, Russia, Portugal, even Great Britain, had to adopt revolutionary course to get rights of man.

OUR POSITION IN CANADA.

The gates of Australia are shut against us, South Africa is already a forbidden land, and our attempt to breathe air in South Africa is so disagreeable that several educated people and merchants are put in prison. Now it is the turn of Canada, as a British colony, to show the sense of justice and equity. Several hundred Hindusthanees have been already deported by the unceasing merciful care of the Dominion Immigration agent, a few were put in prison, and last of all, to close the business with splendour, new regulations have been passed that "people must come from their birthplace, etc." This is not all; the latest circular of the Dominion Government regulates that Orientals shall have $200 in their possession at the time of landing. The Vancouver World is wisely or foolishly commenting editorially in the following way: "The new regulation that Orientals shall have $200 in their possession when they land is a move in the right direction. By and by we shall have the east educated up to the thousand dollar head-tax, or better still, total exclusion."

Practically exclusion is effected by the policy of India and the Imperial Government, which officially forbids Hindusthanees to come to Canada and the new regulation has played the part of a finishing touch of a sublime picture of the British sense of justice.

This is not all. We have other serious troubles here. In British Columbia our position is daily becoming worse. During the last two months several cases have come to our notice where ignorant Hindusthanee laborers were robbed by Britishers who were in India and could speak little Hindusthanee. In one case at Eburne, near Vancouver, one Britisher tried to cheat a few of our countrymen who worked for him, and when they demanded their wages the retired "Tommy" who was in the Indian Army, called the innocent people names and even threatened one of them with a revolver. Legal actions being taken, the "Tommy" deposited the dues to the court to save trouble.

REVOLUTIONARY MOVEMENT IN HINDUSTHAN.

Hindusthan is moving fast for a revolution. Revolutionary party is working all over the country to educate the people to the idea of national freedom. Manifestoes of different natures are published and circulated among the people. A long circular distributed in Bombay declares that those "who have blindly invested their money in the most insecure securities of the government of India have been duped by false promises and hollow words. The British govérnment is responsible for the drop in the value of the stock. It is ordained from on high, and in the name of God and the people of Hindusthan. We are determined to create revolution, whatever its consequences may be, whether you will it or not. England can life up the Himalayas, or dry up the seas sooner than she can make revalution impossible."

Several manifestoes were issued in Bengal in which the revolutionists declared: "Britain is going to fight with the Afghans. It is the best time to make a national uprising. It is necessary to move for revolution as soon as possible, because delay is dangerous." The latest news from Calcutta tells us that handbills were stuck upon telegraph posts. They were headed "Joyful News: To Arms! To Arms! We have secured Mausers and will no longer brook the domineering of hated foreigners. Let us join and drive them out."

TRIAL OF REVOLUTIONISTS.

The trial of thirty-two persons arrested during the recent raids on revolutionists' dens was opened at Alipur on Monday, government sanction having been obtained to the charge of conspiracy and abetting war against the king, besides that of committing offenses under the Arms Act.

The demeanor of the accused was one of callous defiance and bravado, but they manifestly commanded the sympathy of a large proportion of the Indian section of the audience.

The attitude of careless bravado maintained by the prisoners gave way to consternation on Wednesday, when certain letters and documents were read and a wardrobe of disguises was disclosed.

Among the articles seized by the police are a pocketbook containing details of the process of bomb-making and notes on the Russo-Japanese war.

Several of the Revolutionists have confessed that they have started a movement to rouse the national feeling of the mass people and thus to free Hindusthan from the British tyranny. Sj Barindra nath Ghose, one of the revolutionary leaders, explained the causes of his voluntary confession about the plot: (1) To save other innocent people who might be implicated by the police; (2) to give a glowing example to our countrymen that the revolutionists are not cowards but martyrs, who can face death to justify the truth of the faith they profess and thus to convince the people of Hindusthan that life of an individual is insignificant when compared with the liberty of a nation; (3) to give a powerful warning to the fellow revolutionists that the success of the revolutionary movement solely depends upon their ardent secret and cautious work.

ATTACK ON A POLICE POST.

A military police post was attacked on May 28 by a large body of raiders, who scaled the wall at midnight, shooting the majority of the sleeping garrison. Six police were killed and one was injured. Three escaped. The raiders, whose identity is unknown, looted a magazine and carried off several rifles.

EGYPT.

THE MURDER OF MR. SCOTT-MONCRIEFF.

The trial of 23 persons implicated in the murder of Mr. Scott-Moncrieff has been concluded at Kamlin; 20 of them were convicted, and 12 condemned to death and the others to imprisonment for life. The death-sentences have since been commuted to imprisonment for life.

EXPLOSIONS IN INDIA.

BOMBAY, June 4.—Three slight explosions occurred in Poona on Tuesday night, caused by cart wheels striking explosives placed in the streets. No damage was done. Another explosion occurred last night, when a pedestrian kicked an object lying in the road. It exploded, injuring his leg. The affair is a mystery, and is being made the subject of a police inquiry.

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HINDUSTHANEES IN ENGLAND.

To commemorate the anniversary of the "Indian National Rising of 1857" a meeting of the Hindusthanees in England was held at "India House," 65 Cromwell Avenue, Highgate, N. London, on Saturday, the 10th of May, 1908. The meeting was attended by ninety-seven Hindusthanee brothers and three Hindusthanee sisters. Great enthusiasm prevailed.

One of our Hindusthanee sisters sent a message of duty to youths of India and we beg to quote a portion of her letter:

"Youths of India, you stand between the past and the future. March on right straight. Work up the cause for the principle, though it may be our destiny not to reach the promised land, but only to hail it in dying, and from afar off. The fruit of your Unity Action and Self Sacrifice will be enjoyed by the free millions.

Remember that freedom is a conquest and never a bequest. No nation has secured it as a gift; and true and lasting liberty must come through ourselves, because happiness comes only through sufferings. Learn the strength that is in yourselves. Hindus, Mohamadans, Sikhs, Rajputs, Pathans, Parsees, Christians, join hands. Children of the world-renown empire, people of blue blood open your eyes, see to what degradation you have come down. I beseech you to open your eyes and drop your differences as other peoples have done when they formed themselves as nations. Work for a common future in the name of Justice and the people. Listen to the cry of millions eager to advance."

"JUSTICE" IS TRUE TO HER NAME.

"Justice," the organ of Social Democracy, published from 37 A Clerkenwell Green, E. C. London, is true to her name. Indeed the paper advocates justice to humanity. "Justice," in words of Mr. H. M. Hyndman, "has from its establishment in 1884, until now, done its utmost to inform its readers as to the real state of affairs in our Indian Empire." We are thankful to the authorities of the paper, especially to Mr. H. M. Hyndman, who for the sake of humanity have been advocating the Independence of Hindusthan. In a recent article "Home Rule for India and Indian Tools of British Tyranny" of Mr. Hyndman, published May 23rd, 1908, the author discloses the colossal hypocricy of Hindu moderates, especially of Mr. Gokhale, C. I. E., and Mr. Romesh Dutt, both holding positions under the British government. Mr. Hyndman justly compares the present actions of the above mentioned two gentlemen as ignoble as those of "Austriacanti" during the height of Austrian domination in Italy; he reminds the moderates of Hindusthan of his memorable utterance "Under existing conditions loyalty to England means treachery to India." Mr. Hyndman nobly extends the sympathy in the following way, "We British Social Democrats, who assured them of our sympathy and gave them what help we could in the darkest days of their distress and starvation, now tell them once more—when British-made famine and plague are still devastating their country but a new spirit of revolt is happily abroad among the people—that, regardless of the time serving 'Moderates' who come here to cajole us, we shall welcome with rejoicing the day when Hindusthan is relieved forever from our hideous despotism, and Indians are left free to work out their own racial and social difficulties, in their own way." We thank most sincerely Mr. Hyndman for his services done to our cause by published booklet "Ruin of India Under the British Rule." When the history of Free Hindusthan will be written, the name of Mr. Hyndman will be at the top among the list of the foreigners who worked for our cause.

We are oppressed and miserably oppressed by the despotic system of British rule in Hindusthan. For the sake of humanity we demand justice from the justive-loving people of all nations. Our people are struggling hard now to throw off the foreign yoke "the heaviest of all yokes" and craving moral support and sympathy from other nations in their fight for the just cause.

THE INDO-JAPANESE ASSOCIATION AND COUNT OKUMA.

The Indo-Japanese Association is not a political association, its principal motive is to help the Hindusthanee students about getting their education in Japan and to establish a friendly relation between Hindusthan and Japan about commercial affairs. It is a pity that Count Okuma, the present president of the association, overlooked the constitution of the association when he made a strong sluring remark against our national aspirations during the last general meeting of the association. The count is known as a great diplomat and one of the makers of Japan. He may find the necessity of disapproving our aspiration of national freedom to gain sympathy of the British for the interests of Japan. But it is not desirable for the sake of future friendly and commercial relation between Hindusthanee people and the Japanese nation that he would discuss such questions in meetings connected with the Indo-Japanese Association. Hindusthanee people have begun the boycott of the British goods and the Japanese merchants are trying to create a commercial field in Hindusthan. If Japan deliberately stands against our national movement, our people may boycott Japanese goods as the Chinese have begun to do.

From a private letter from our friends in Japan we have come to know that the Indo-Japanese Association is really for the Japanese interests and not so much for our interests. The election of the members of the executive committee has been very arbitrarily carried out. Over two-thirds of the members of the executive committee are Japanese so that the Japanese might get a majority vote on all occasions. If it is a fact then it is a matter of great regret and the Hindusthanee students and merchants ought to take prompt steps to equalize their power in the executive committee.

We are sorry to know that the tuition fee of the Hindusthanee students in technical schools and universities of Japan has been doubled and students generally can not get seats in educational institutions. We like to draw attention of the association to take up these questions of our interests for satisfactory solution.

"INDIA HOUSE" IN JAPAN.

We congratulate the movement of the Hindusthanee students about the establishment of the India House. The India House is now located at 17 Gondwaramachi Ayoma, Tokyo. Japan is the center of patriotic Hindusthanee students. The members of the India House have floated an idea of collecting funds to have a permanent building for the Hindusthanee students. We warmly sympathise with the movement. The India House fund will, we hope, flourish. We may suggest that if the Hindusthanee brothers and sisters in Japan set aside the insignificant sum of one sen per day for the noble cause then the amount may amount to at least fifty yen a month and thus the fund may be strengthened.

REVOLUTIONISTS IN THE PALACE OF LIEUTENANT GOVERNOR OF BENGAL.

Two Bengalee young men supposed to be Revolutionists have been arrested in the grounds of the residence of Sir Andrew Fraser, Lieutenant Governor of Bengal. One of them has been released on small bail as he was sickly and elderly, while in the case of the other, prisoner was not released on bail because the explanations he offered were not considered satisfactory. Sir Andrew Fraser is unwell and is confined to his house.

FOOLISH NATIVE PRINCES OF HINDUSTHAN.

London Times publishes that fifteen Princes of India have offered help to Great Britain in her fight against the free frontier people. The native princes who even now do not understand the signs of the time and foolishly antagonize the popular feeling by offering help to the Tyrants may suffer and ought to suffer for their policy suicidal to our national aspiration.

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THE THOUGHT FOR THE MONTH.

Rebellions are never really unconquerable until they have become rebellions for an idea. Revolt against ill-usage may be quelled by concessions; but wait till all practical grievances have merged in the demand for independence, and there is no knowing that any concession, short of independence, will appease the quarrel. JOHN STUART MILL.

EDUCATION MEANS SEDITION!!

The London Times (weekly edition) of May 22 publishes the following interesting telegram sent by her special correspondent:

Our special correspondent at Vancouver telegraphs:

There is good reason to believe that a seditious movement in India is being directed from the Pacific Coast. I have positive information that Indians here are subscribing money for seditious purposes, and I have other information which indicates that Millside, near New Westminster, is a centre of revolutionary agitation. There is a certain "school" there, ostensibly for the instruction of Indians in English, which is actually being managed by agitators for the purpose of imbuing Sikhs with revolutionary ideas. The treatment which Indians are receiving here naturally makes them receptive of such doctrines. The "school" is under the direction of three Indians, one from Punjab and two from Bengal, who are well educated.

The movement has spread to Seattle, which town the most dangerous of the three agitators is now visiting. This man is a Bengali, and recently started a newspaper called Free Hindustan.

A grocer's shop in Granville Street, Vancouver, is being used for the exchange of letters between the agitators here and their friends in India. The proprietors of this shop are innocent, having no knowledge of the nature of the correspondence directed to their care.

I am informed that directions for making bombs were recently sent from the Pacific coast to India.

The policy of the British Government is to plunder Hindusthan and oppress the people by keeping them in utter ignorance. Her secret agents at British Columbia are scared at the educational movement among Hindu laborers. We are not afraid of threatening of the London Times, and we will do our best to get our people educated. We advocate India for the Indians, and must be governed by them. We implore the aid and sympathy of our friends all over the world to help our educational movement. Education in Hindusthan can alone change the condition of 300 millions of people in Hindusthan.

HOME RULE ALL OVER THE WORLD.

Ireland was known a few years ago as the only country fighting for Home Rule, and the British Government has recoursed to all kinds of tricks since the movement to throw aside the aspiration of the Irish people. Today Ireland is not the only country demanding justice from the unjust policy of Great Britain. Scotland, especially the young Scotch, is daily getting stubborn in the movement of "Home Rule" for Scotland. Recently Egypt has adopted more progressive steps, and there the nationalists are working for "Egypt for Egyptians" to the exclusion of the Britishers who are plundering the country, and the most curious part of the Home-Rule movement is in Hindustan, "the brightest jewel of the British Crown." The loyal people have taken up the method of terrorism. Australia is also not very silent. She wants her own navy and army. In Sout hAfrica the idea of independent government is no way less strong, and Canada may some time declare herself as a republic sister to the United States because the idea is predominant among the progressive thinkers of Canada, such as the judge of Nova Scotia, who has recently declared his views in the meeting of the Canadian Club.

As no individual has any right to interfere with another's business until his or her work becomes harmful to society, so no nation has the right to overrule others until she is a meance to humanity. Freedom is the natural gift to individuals and nations. Let all nations remain free and let us help the cause.

BRITISH COLUMBIA.

The Hindustani Association of Vancouver has sent a donation of $100 to Sardar Sunder Singh, B. A., Secretary of the Chief Khalsa Dewan at Amritsar, India, to aid the funds of the Khalsa Educational conference. It has been asked by the Vancouver Association that the sum would be spent in starting day and night schools in villages.

E. L. Bowen, the young Englishman who while attempting to rob our late Khalsa brother Pratap Singh, who was shot dead by the culprit, has been sentenced to 10 years' imprisonment. The character of one Natha Singh, son of Saddha of Belga; is worth admiring for his self-sacrificing spirit, who voluntarily appeared before the court to help the prosecution, coming from Goodyear, California.

BOMBS IN CALCUTTA.

A bomb which had been laid on the tramway line in a Calcutta street on Friday, with the evident intention of destroying a tramcar, was exploded by a commissariat cart, and four natives were injured. They are recovering.

The police confirm the report of the finding of a bomb on the steps of St. Andrew's Church in Circular road on Sunday. Evidence shows that the bomb was left there by a Bengali.

MORE EDITORS ARRESTED IN HINDUSTHAN.

Ram Chandra Narayen Mandlik, editor of the Vihari, and Dhondu Kashinath Phadke, editor and proprietor of the Arunodaya, both of which journals are murhati weeklies, have been arrested on a charge of sedition and remanded without bail in Bombay.

Tribhovandas Purusotham Mangrolewala, editor of the Gujratee Weekly, the Indian Home Ruler, has been arrested on a charge of sedition.

On May 14 a political meeting was held at Alexandria, when Mi Bey Felimi, brother of the late Mustapha Pasha Kamel, addressed an audience of abou 2000 persons. His speech was followed with statements of the fitness of Egyptians for parliamentary government of their own. He pointed out to the audience with clearness that 4,000 years ago when the very name of England was unknown, a number of persons of standing, met as representatives of the Egyptian people and discussed the affairs of the nation in the Labyrinth of the Fayum.

The national movement is very strong in Egypt. The people of Egypt are getting ready to stand against the plundering policy of Great Britain as disclosed in the book "The Secret Occupation of Egypt," published by Fisher Unwin. The Nationalist party of Egypt has already declared "Egypt for Egyptians," and we heartily sympathize in the movement of Egyptians to throw off the British yoke.

THE FREE HINDUSTHAN FUND.

The object of the Free Hindusthan Fund is to collect money to defray the expense of publishing the said paper and to aid all of our affairs of National importance especially in Spreading Popular and Scientific Education in Hindusthan. Any contribution to the fund will be highly appreciated.

Receipts: Balance (from the last month), $60.00; Bishan Singh and others, $30.00; Latchman Singh, $5.00; from Vancouver, $30.00; from Tacoma, $6.00; from Seattle, $15.00; from other sources, $4.00; total $150.00.

Expenditures: Printing and mailing charges of the Free Hindusthan for June, 1908, $25.00; Free Hindusthan Library, $10.00; other expenses, $2.00; total, $37.00. Balance $113.00.

Free Hindusthan Fund.

I herewith send the amount of .....

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